



Hadith and Contemporary Islamic Ecotheology: Reconstructing the Theocentric Paradigm in the Discourse of Global Climate Justice

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Abstract

The global climate crisis, characterized by environmental degradation, ecological inequality, and uneven distribution of impacts, highlights the limitations of the anthropocentric paradigm and reveals conceptual gaps in Islamic ecotheological studies, particularly the lack of systematic integration of hadith analysis within the framework of global climate justice. This study aims to identify, categorize, and reconstruct the hadith-based theocentric paradigm to formulate a normative-ethical framework applicable to climate justice discourse. This study uses a qualitative method with thematic-critical analysis through the stages of hadith inventory on the theme of human-nature relations, thematic classification, and contextual-historical analysis. The results of the study show three main findings: first, the hadith establishes an integral theocentric relationship between God, humans, and nature as a cosmic unity that positions nature as an entity of intrinsic value, not merely an object of exploitation; second, the concepts of trust and ecological caliph are formulated as ethical principles that demand human responsibility in maintaining ecological balance and preventing structural damage; third, the hadith provides a normative basis for criticizing the practice of resource exploitation and ecological inequality that are the roots of climate injustice. Thus, the reconstruction of the theocentric paradigm based on the hadith confirms a shift towards transcendental ecological ethics, enriching Islam's contribution to the discourse of global climate justice.

Keywords: Thematic Hadith; Islamic Ecotheology; Theocentric Paradigm; Climate Justice; Ecological Caliphate

Abstrak

Krisis iklim global yang ditandai oleh degradasi lingkungan, ketimpangan ekologis, dan distribusi dampak yang tidak merata menegaskan keterbatasan paradigma antroposentris serta memperlihatkan celah konseptual dalam kajian ekoteologi Islam, khususnya belum terintegrasinya analisis hadis secara sistematis dalam kerangka keadilan iklim global. Penelitian ini bertujuan mengidentifikasi, mengkategorisasi, dan merekonstruksi paradigma teosentris berbasis hadis guna merumuskan kerangka normatif-etis yang aplikatif dalam diskursus keadilan iklim. Penelitian ini menggunakan metode kualitatif dengan analisis tematik-kritis melalui tahapan inventarisasi hadis bertema relasi manusia-alam, klasifikasi tematik, serta analisis kontekstual-historis. Hasil penelitian menunjukkan tiga temuan utama: pertama, hadis membangun relasi teosentris integral antara Tuhan, manusia, dan alam sebagai satu kesatuan kosmik yang menempatkan alam sebagai entitas bernilai intrinsik, bukan sekadar objek eksploitasi; kedua, konsep amanah dan *khilāfah* ekologis terformulasi sebagai prinsip etis yang menuntut tanggung jawab manusia dalam menjaga keseimbangan ekologis dan mencegah kerusakan struktural; ketiga, hadis menyediakan basis normatif untuk mengkritik praktik eksploitasi sumber daya dan ketimpangan ekologis yang menjadi akar ketidakadilan iklim. Dengan demikian, rekonstruksi paradigma teosentris berbasis hadis menegaskan pergeseran menuju etika ekologis transendental yang memperkaya kontribusi Islam dalam wacana keadilan iklim global.

Kata Kunci: Hadis Tematik; Ekoteologi Islam; Paradigma Teosentris; Keadilan Iklim; *Khilāfah* Ekologis

Introduction

The global climate crisis has shifted from a technical environmental issue to a public ethical issue that demands a reconstruction of knowledge and value paradigms. The increase in global average temperatures, which has exceeded 1.1 °C above pre-industrial levels, marks an acceleration of ecological damage that threatens the sustainability of human and non-human life (Gillett et al., 2021). This reality positions religion not merely as a normative belief system but as a source of transformative ethics that can shape ecological awareness. Islam, as a major theological tradition, has a theocentric framework that affirms the integral connection between God, humanity, and nature through the concepts of monotheism, caliphate, and trust (Iman et al., 2025). However, mainstream Islamic theological construction remains dominated by an anthropocentric orientation that positions nature as an object of exploitation, thereby failing to fully address the contemporary ecological crisis (Shaleh & Islam, 2024). The hadith, as the second authoritative source in Islam, is often reduced to individual ritual and legal guidelines. At the same time, its ecological dimensions and vision of cosmic justice have not been systematically explored. This emptiness underscores the urgency of reconstructing the theocentric paradigm based on hadith through an ecotheological approach that can transform the relationship between humans and nature, both normatively and practically.

The climate crisis is characterized by significant empirical escalation and uneven global impact. The latest IPCC report (2018) confirms that global warming

is approaching the 1.5°C threshold, leading to an increased frequency of extreme events such as floods, droughts, and heat waves. UNEP (2023) noted a drastic decline in ecosystem quality and a clean water crisis that threatens more than two billion people worldwide. The World Bank (2016) indicates that climate change could push more than 100 million people into extreme poverty due to the degradation of natural resources. These impacts disproportionately affect developing countries and vulnerable groups, whose contributions to emissions are relatively small, thereby demonstrating the structural injustice of the climate crisis. This fact underscores that the climate crisis is not a neutral issue but a global ethical crisis that demands distributive justice and moral responsibility among actors. Religious involvement is crucial because technology-based solutions alone are insufficient without a transformation of consciousness and values. Islam, with its normative basis, is required to formulate a theological framework capable of substantively responding to this ecological inequality, including by reinterpreting the hadith as a source of ecological ethics.

The development of Islamic and ecological studies has made significant contributions, but still leaves conceptual and methodological limitations. Alfiah, Yuliawati, and Utami (2024) emphasize the concepts of caliphate and trust as the foundation of Quran-based environmental ethics, but have not integrated hadith as a complementary normative source. Leccese (2025) proposes a sacred Islamic cosmology through a critique of modernity, but her approach is philosophical and lacks practical application to global climate justice. Bsoul et al. (2022) develop an environmental ethic grounded in moral and spiritual values, but do not link it to a framework of structural justice. Shaleh and Islam (2024) identify the environmental crisis as a failure of modern epistemology and encourage ecological *ijtihad*, but analysis of hadith is not the focus of their study. Jan, Lai, and Tahir (2021) connect Islamic principles with sustainable development, but tend to be normative and do not offer a critical reconstruction of the theocentric paradigm. A literature synthesis reveals three main trends: a normative approach grounded in the Quran, a cosmological-philosophical approach, and a sustainable development approach. These three approaches have not simultaneously integrated the theological, ecological, and global justice dimensions of the hadith. This gap underscores the lack of systematic studies that reconstruct the hadith as the foundation of Islamic ecotheology within the framework of global climate justice, thereby opening opportunities for this research to contribute.

The research problem formulation is: how the hadith can be reconstructed as a basis for contemporary Islamic ecotheology within a theocentric paradigm and relevant to global climate justice, and how the concepts of the relationship between God, humanity, and nature, and the principle of ecological justice, are manifested in the hadith. The research objectives include revealing the theological framework of the hadith related to cosmic relations, analyzing the principles of ecological justice

in the hadith, and formulating an ecotheological paradigm that goes beyond anthropocentrism. The initial argument of the research is based on the assumption that the hadith contains not only individual norms, but also a cosmic vision that emphasizes the prohibition of excessive exploitation, recommendations for environmental preservation, and the principle of justice towards all creatures as an integral part of faith. A thematic-integrative approach to the hadith allows the articulation of these values within the framework of global climate justice. The theoretical contribution of this research lies in developing the hadith ecotheology as a new paradigm that integrates theological, ecological, and structural justice dimensions. Practical contributions include providing a normative ethical framework to strengthen the discourse on climate justice, serving as a reference for religious leaders in building ecological awareness, and providing a conceptual basis for formulating just and sustainable environmental policies.

Method

This study uses a qualitative method with a systematic, critical literature review design, combined with contextual hadith hermeneutics based on the double movement model and thematic analysis (*mawḍūʿī*) as the main framework, which is integrated dialogically with critical discourse analysis for reading the discourse of global climate justice. Primary data sources are operationally limited to the canonical hadith corpus (*Kutub al-Sittah*) and its authoritative commentary. In contrast, secondary sources include Scopus-indexed scientific publications published within the last 10 years on Islamic ecotheology, environmental ethics, and climate justice. Data collection was carried out through a systematic procedure with database searches (Scopus, Web of Science, JSTOR) using structured keywords, the application of inclusion-exclusion criteria, and hadith *takhrīj* for authenticity verification (*ṣaḥīḥ*, *ḥasan*), followed by a thematic coding process based on theological-ecological categories using a qualitative analysis approach. Data analysis was conducted in layers through textual and contextual-historical analysis based on the *asbāb al-Wurud*, extraction of theocentric values (*tawḥīd*, *khilāfah*, *mīzān*), comparative analysis with climate justice theory (distributive and intergenerational justice), and reconstructive synthesis to formulate a hadith-based ecotheological paradigm. Validity was maintained through source triangulation, audit trails, and interpretive reflexivity to ensure the analysis's consistency and transparency.

Results and Discussion

Hadith Cosmology and the Theocentric Relationship between Man and Nature

Hadith cosmology positions reality as a theocentric system structured by divine will rather than a stand-alone, autonomous mechanism. The Muslim narration (1955) concerning the decree of destiny, set fifty thousand years before the creation of the heavens and the earth, not only demonstrates divine determination but also presents an alternative ontological framework to modern

mechanistic determinism. The concept of *qadarī* asserts that the order of the cosmos does not stem from independent natural laws, but from God's constant will (Al-Nawawī, 1976). This reading challenges the naturalist paradigm that separates physical reality from the transcendent dimension. Human relations are no longer understood as the center of the cosmos' meaning, but rather as ethical entities within a broader divine structure, thereby losing their epistemological legitimacy in light of modern anthropocentric assumptions.

The hadith on the creation of light, as narrated by al-Tirmidhī (1975), serves as a foundational principle and calls for an epistemological reading that goes beyond normative symbolism. The contested status of the hadith within the scholarly tradition needs to be explicitly acknowledged so that cosmological constructions do not rest on weak textual assumptions. The interpretation of light as *nur* is not merely a spiritual metaphor, but indicates the priority of meaning over matter in classical Islamic ontology (Al-Kankūhī, 1993). Integration with the Islamic philosophical tradition demonstrates that reality is structured through a hierarchy of existence that begins with non-material principles. This view contrasts with modern materialism, which holds that matter is the basis of existence. The critique of anthropocentrism gains a firmer foundation when humans are understood as recipients of guidance within a meaningful cosmic structure, rather than as dominant subjects who produce meaning for the natural world.

The layered cosmology depicted in al-Bukhārī's (1993) account of the seven heavens and the earth has conceptual implications that go beyond spatial description. Ibn Batāl's (2003) explanation of *tanzim* as a cosmic organizing principle needs to be developed into a theoretical framework that affirms order as an ontological value. This layered structure demonstrates the complexity of reality, which cannot be reduced to a homogeneous space, as assumed in certain modern cosmologies. The development of this concept opens space for an ecological understanding in which each layer of existence has a function and boundaries that cannot be arbitrarily violated (Aragon-Calvo, 2024). The link between *tanzim* and ecological balance demonstrates that excessive exploitation violates the established cosmic structure. This approach strengthens the critique of anthropocentrism with a clear conceptual foundation rather than merely normative rhetoric, while also connecting the hadith's cosmology with contemporary discourses of ecological justice.

The hadith narrated by al-Bukhārī (1993) on eclipses unrelated to human events emphasizes the separation between cosmic phenomena and human interests and debunks mythological cosmology. The Prophet's assertion that the Sun and Moon are subject to God's command demonstrates that natural law is a consistent manifestation of the divine law (Al-'Asqalānī, 1970). The concept of divine law needs to be elaborated as the basis for ecological law, which regulates the balance of nature, so that violations of it lead to environmental crises. This perspective allows for a

productive dialogue with modern science, which understands natural law as a pattern of empirical regularity (Johansson, 2019). The difference lies in the source of legitimacy: divine will versus natural autonomy. Clarification is necessary to prevent the term autonomy from being misinterpreted as absolute independence and to be understood instead as the consistency of a system that remains dependent on God. The critique of human exceptionalism becomes more acute because humans lack ontological authority over the cosmos (Reddekop & Trownsell, 2021).

Al-Tirmidhī's (1975) account of mountains as the pillars of the earth requires a hermeneutic approach that avoids both narrow literalism and scientific reductionism. The debate between textual interpretations and modern geological explanations must be integrated through a meaningful approach rather than a confrontation of facts. Ibn Taymiyyah's (2003) interpretation, which emphasizes the balance of creation, can be read as an ecological principle relevant to the stability of the Earth system. Mountains are understood as symbols of structural order that maintain balance, not as legitimations of human domination. This approach allows for a reconciliation between religious texts and scientific knowledge without compromising either. The link between cosmic structure and environmental ethics becomes clear when the functions of nature are understood as divinely ordained rather than subject to exploitative manipulation. This argument strengthens the position of hadith cosmology as a relevant normative source for critiques of natural resource exploitation in the modern context.

The overall construction of hadith cosmology demonstrates a theocentric consistency that can be verified through thematic and comparative analysis. The synthesis of various narrations demonstrates that God functions as the source, regulator, and goal of the cosmos. Nature does not possess secondary value dependent on humans, but rather intrinsic value rooted in a direct relationship with God. Humanity is redefined as a responsible ethical entity within this cosmic framework. The critique of anthropocentrism does not stop at a normative rejection but develops into a systematic ontological argument. The resulting theocentric relationship provides a strong conceptual foundation for formulating a revelation-based environmental ethics capable of responding to the challenges of the global climate crisis.

The Concept of Trust and Ecological Caliphate in the Hadith

Reducing the meaning of trust to administrative and socio-political categories results in epistemic distortions that affect the legitimacy of ecological exploitation. The hadith on leadership, narrated by al-Bukhārī (1993) "*kullukum rā'in*," has a universal semantic structure that extends beyond interpersonal relations to encompass the entire scope of responsibility that God ascribes to humans as moral subjects (Al-Ya'qūbī, 2019). Linguistic analysis shows that using a general form without specifying an object broadens the scope of trust to include safeguarding the order of creation. This perspective corrects partial readings that view trust as

merely a mandate of power. Al-Ghazālī's (1997) interpretation of the order of creation as a divine purpose emphasizes the ontological dimension of trust, which entails safeguarding nature's teleology. Integrating this approach with contemporary trusteeship theory demonstrates that trust serves as the foundation for an ontology of ecological responsibility that rejects claims of absolute human sovereignty and positions ecological action as an expression of theological loyalty.

The expansion of the meaning of *al-Māl* as an ecological resource demands a methodological reconstruction grounded in the *maqāṣid al-Sharī'ah* (Islamic law), which is not limited to protecting human interests alone. The hadith narrated by al-Bukhārī (1993) regarding the prohibition of *iḍā'at al-Māl* has broad normative implications when linked to the principle of collective welfare. Ibn 'Ashūr (1985) positions welfare as an interpretive framework that expands the category of wealth to include natural resources as a support for communal life. This approach strengthens the position that ecological damage constitutes a violation of sharia objectives (Karimullah, 2024). The integration of *ifsād* as a theological category clarifies the relationship between environmental degradation and structural moral violations. Dialogue with sustainability theory and ecological economics shows that the prohibition of waste resonates with critiques of capitalist exploitation (D'Alisa & Demaria, 2024). The ecological mandate emerged as a principle of prudence that demands resource management based on balance rather than accumulation, thereby establishing an ethical framework that transcends individual consumption to systemic responsibility.

The conceptual distinction between the mandate and the caliphate strengthens theological analytical frameworks that previously tended to overlap. The mandate operates on an ontological level as the basis for responsibility, while the caliphate represents the praxis of leadership that embodies that responsibility in historical space (Amir et al., 2025). A hadith narrated by Muslim (1955) states, "The world is green and beautiful; Allah has made you vicegerents over it, and He watches how you act." Fazlun Khalid's (1992) perspective emphasizes the ethical dimension of action that demands ecological awareness, while Seyyed Hossein Nasr (1968) underscores the sacredness of nature as a basis for critiquing secular modernity. This critical synthesis produces an ecological caliphate framework that not only rejects technological domination but also links the environmental crisis to modern epistemic structures that separate humans from the spiritual dimension. This approach expands the meaning of the caliphate as a theological praxis that engages the complex relations among power, knowledge, and global ecological responsibility.

The hadith narrated by al-Bukhārī (1993) about tree planting represents a regenerative ethic that transcends the horizon of immediate benefit and opens up space for intergenerational analysis. The practice of tree planting is not merely valuable as an individual deed but reflects a logic of sustainability that connects

human actions to the continuity of future life (Amir et al., 2025). An intergenerational justice perspective positions this hadith as a normative basis for responsibility towards future generations. Integration with the concept of long-termism demonstrates that ecological action has a temporal dimension that transcends short-term interests (Syropoulos, Law, & Young, 2024). This analysis shifts understanding from individual morality to policy ethics that demands systemic sustainability. Tree planting becomes a symbol of the caliphate's praxis, linking worship with the production of ecological value. This framework rejects the extractive paradigm, which is oriented toward instant profit, and emphasizes that small actions have structural significance in maintaining the balance of the global ecosystem.

A critique of dominant interpretations requires a critical discourse analysis capable of uncovering power relations in the production of religious meaning. The reduction of the caliphate to the legitimacy of human domination over nature emerged through an interpretive process that ignored the theological dimension of accountability. Historiographic analysis reveals that literalistic readings are frequently shaped by political and economic interests that perpetuate an anthropocentric paradigm (Droz, 2022). Nasr's (1968) perspective on the secularization of interpretation finds relevance when linked to modernity, which separates religion from ecological ethics. The integration of the concepts of *khawf* and *rajā'* within a spiritual ecology framework asserts that awareness of divine oversight shapes an ethical stance that resists excessive exploitation. This critique does not stop at deconstruction but leads to a reconstruction of meaning that restores the hadith as a source of transformative ethics. This approach positions the caliphate as a practice of responsibility that is always in tension between power and accountability.

A hadith-based reconstruction of the trust and caliphate demands a systemic integration of religious texts and contemporary ecotheological theory to produce a coherent epistemological framework. The hadith is not positioned simply as a source of normative legitimacy, but as a source for theory formation capable of responding to the global environmental crisis. This approach connects the principles of mercy, justice, and cosmic balance with the discourse of climate justice, which highlights the unequal distribution of ecological impacts. Amanah is understood as a divine mandate encompassing the protection of vulnerable groups and threatened ecosystems. The caliphate is articulated as a representative praxis that demands a commitment to global ecological justice. This integration produces a theocentric paradigm that places God as the center of ethical orientation and the source of legitimacy for ecological action. This framework demonstrates that the hadith has the epistemic capacity to construct an ecotheological theory that is not only normative but also critical and transformative.

Hadith on Environmental Damage and Critique of Ecological Inequality

The prohibition against polluting water sources recorded in the narration of Ibn Mājah (2014) is not merely an individual hygiene norm but rather represents a collective principle of ecological justice distribution. The hadith presents a public ethical framework that can be interpreted through an environmental justice lens, particularly regarding the distribution of environmental benefits and burdens. Access to clean water, a source of life, demonstrates that destructive acts are not merely personal violations but a form of collective rights deprivation that creates ecological inequality (Brown et al., 2023). This principle is relevant to contemporary practices, such as river pollution caused by extractive industries that benefit a handful of actors. At the same time, the wider community bears the health impacts and environmental degradation (Scheidel et al., 2023). This prophetic prohibition operationalizes the concept of *fasād* as actions that disrupt the balance of resource distribution, while also demonstrating that micro-actions reflect macro-patterns of structural injustice resulting from unequal power relations between economic actors and affected communities.

The hadith narrated by al-Bukhārī (1993), stating that the earth is green and beautiful and that humans are supervised in their treatment of it, establishes a theological framework that positions nature as a meaningful entity within God's moral system. This perspective transcends individual morality to the idea of collective responsibility, which can be understood through the concept of structural sin, namely institutionalized wrongdoing within the socio-economic system (Kelly, 2019). The global climate crisis demonstrates that high carbon emissions from industrialized nations disproportionately affect developing countries, thereby reinforcing inequality between the Global North and the Global South (Fanning & Hickel, 2023). This hadith can be read as a critique of production systems that normalize ecological exploitation in the name of development. Divine oversight of human actions implies that ecological damage is not merely a technical consequence of modernity but rather an indicator of civilization's failure to manage the relationships among humans, nature, and power fairly and responsibly.

The hadith narrated by Muslim (1955) regarding the treatment of animals forms the foundation of a transhumanist ethics that challenges extreme anthropocentric dominance. The story of a woman punished for torturing a cat (Al-Naysābūrī, 1955) and an individual who received forgiveness for watering a dog (Al-Bukhārī, 1993) indicates that moral values are not determined by a creature's ontological position but by relational justice that transcends the human species. This principle can be analyzed through the approaches of ecocentrism and more-than-human ethics, which reject exploitative hierarchies as the basis of human relations with nature (Di Paola, 2024). Large-scale ecological exploitation, such as deforestation and species extinction due to industrial expansion, reflects a systemic failure to internalize this ethic. The hadith serves as a destabilizing force against the

assumption that nature is merely a utilitarian object, while simultaneously demonstrating that human power relations over other creatures have universal moral consequences that cannot be reduced to economic interests alone.

The critique of monopolistic practices recorded in Abū Dāwud's (1993) narration has important implications for the political economy of natural resources. The hoarding of public goods reflects the logic of capital accumulation, which creates artificial scarcity and widens the gap in access. This perspective aligns with the concept of accumulation by dispossession, which explains how common resources are transferred into exclusive ownership through mechanisms of power (Gürel, 2019). The privatization of water and productive land worldwide demonstrates that ecological crises are often rooted in unfair distribution rather than in resource limitations (Correa-Parra, Vergara-Perucich, & Aguirre-Nuñez, 2020). The hadith serves as both a normative and analytical critique of economic structures that ignore the principle of distributive justice. This reading positions *fasād* as the result of unequal systems of production and distribution rather than as simply individual behavior, thus opening up space for the critique of economic institutions that legitimize continued exploitation.

The concept of *fasād* gains a more comprehensive articulation when understood as a theological category encompassing ecological, social, and political dimensions. *Fasād* refers not only to physical environmental damage but also to dysfunctional distributional relations and structural domination that hinder equitable access to life's resources (Amir et al., 2025). This framework allows for the integration of hadith ethics and political ecology analysis, which emphasizes that environmental damage is always linked to configurations of power (Acheampong, 2020). The exploitation of resources by global corporations, agrarian conflicts, and the marginalization of local communities are concrete manifestations of *fasād* in its modern form. The hadith provides a normative basis for identifying these forms of injustice and theological legitimacy for critiquing the systems that cause harm. This approach avoids reducing religion to personal morality by emphasizing that structural dimensions are inherent in human ethical responsibility.

The relationship between hadith and ecological inequality can be understood by analyzing the actors and institutions that produce the environmental crisis. States, corporations, and the global economic elite play significant roles in determining resource distribution and ecological impacts (Ajl, 2023). Inequality in carbon emissions, mining exploitation, and land grabbing demonstrates that environmental degradation is not a neutral phenomenon but rather the result of a complex interaction between economic interests and political power (Deberdt & Le Billon, 2024). The hadith provide an ethical framework for evaluating these practices by placing justice at the center of environmental management. This approach aligns with the discourse of climate justice, which demands the redistribution of responsibility and the protection for vulnerable groups (Malloy &

Ashcraft, 2020). The integration of theological perspectives and structural analysis demonstrates that prophetic teachings have the critical capacity to dismantle the legitimacy of systems that produce systemic ecological injustice.

Analysis of the hadith demonstrates that the ethical principles they contain can serve as conceptual tools for understanding the ecological crisis in the modern context. Each hadith not only conveys behavioral norms but also contains a relational logic that can be extended to critique broader social systems. The prohibition of pollution, concern for the vulnerable, and criticism of monopoly form a coherent framework for understanding the relationship between environmental degradation and distributive inequality. This approach enables the transformation of hadith into a relevant source for contemporary social theory in environmental studies. The interconnectedness of micro and macro dimensions demonstrates that individual actions reflect larger structures, so analysis of hadith should be directed toward identifying the mechanisms that systematically and argumentatively link the two.

Reconstruction of the Theocentric Paradigm of Hadith in the Discourse of Global Climate Justice

The contemporary climate justice paradigm, developed within the secular tradition, generally rests on a distributive, procedural, and recognition frameworks (Sultana, 2022). While this formulation makes important contributions to issues of historical inequality and transnational responsibility, it still operates within an ontological horizon that places humans at the center of value. This approach is reflected in the Rawlsian model (1999), which emphasizes intergenerational justice, and in the Schlosberg framework (2007), which integrates distribution, participation, and recognition. Hadith-based reconstruction shifts this assumption through an ontological repositioning that positions humans as entities dependent on divine will. The hadith on the order of the cosmos and the prohibition of damage (*fasād*) not only present ethical norms but also emphasize that reality is not morally neutral. The integration of hadith findings at this stage demonstrates that the human-nature relationship cannot be reduced to a utilitarian one, but rather to a theological one with inherent obligations.

The transformation of the source of normativity within the theocentric paradigm does not simply replace human rationality with divine authority, but rather constructs an epistemic synthesis that positions revelation as the guiding horizon of rationality. Within the tradition of moral philosophy, this position can be understood as a reconstruction of divine command theory that does not deny the role of reason but rather guides it (Jung, 2020). The hadith, which emphasizes human moral responsibility towards other creatures, constructs a normative framework that goes beyond utility calculations and social contracts. The concept of cosmic injustice within this framework refers to the deviation of human actions from the divine order and encompasses an ecological dimension. This formulation

expands the scope of justice from the mere distribution of benefits to the conformity of actions to the cosmic structure. Integrating the previous analysis of the hadith demonstrates that ecological norms do not constitute an additional ethic but are an integral part of religious obligations with ontological consequences.

Critiques of the power dimension within the discourse of global climate justice require engagement with political ecology literature and postcolonial critiques that highlight the asymmetrical relations between the Global North and the Global South (Tornel, 2023). Secular approaches often articulate justice through a universal language that obscures the structural interests of dominant actors (Wilson, 2017). Hadith-based reconstruction addresses this issue by asserting that authority over the earth is not human but theological. The hadith on the prohibition of overexploitation and the obligation to maintain balance reflect a critique of the logic of domination that underpins ecological capitalism. This analysis demonstrates that the hadith texts are not only normative but also capable of serving as structural critiques of the global system. This integration produces a synthesis that connects the theological dimension to the reality of contemporary ecological inequality without becoming trapped in normative generalizations.

Redefining the subject of justice within a theocentric paradigm challenges the anthropological limitations that dominate modern justice theory. The literature on the rights of nature and multispecies justice has proposed an expansion of the moral subject, but remains reliant on legalistic constructions of rights (Banwell, Nelson, & Dehbi, 2025; Fitz-Henry, 2022). The hadith approach offers an alternative through the concept of theological obligations that do not require the articulation of formal rights. The hadith on the treatment of animals and the prohibition of environmental damage affirm that non-human entities possess moral worth stemming from their relationship with God. This framework allows for recognition of the intrinsic value of nature without reducing it to an instrument of human interests. The practical implications of this approach can be translated into policies grounded in collective moral responsibility that rely not solely on litigation mechanisms but on the internalization of religious ethics within global environmental governance.

The eschatological dimension of the hadith introduces a temporal horizon that transcends calculations of risk and sustainability as formulated in modern climate policy. Thelken and de Jong (2020) show that a long-term orientation often fails to motivate action without a strong foundation of values. Hadith, which link ecological action to accountability in the afterlife, establish a transhistorical motivational framework. This perspective shifts the orientation of action from mere risk mitigation to an existential understanding of humanity's relationship with nature. Integrating the eschatological dimension with empirical analysis suggests that religious awareness can drive more consistent ecological behavior. This approach broadens the discourse on climate justice by incorporating the spiritual dimension as a determining factor in the development of a sustainable environmental ethic.

Critiques of claims of value neutrality in secular climate justice theory require a strong epistemological foundation. Traditions of positivism and instrumental rationality often neglect the normative dimension, which cannot be measured empirically (Guyon, 2021). Hadith-based reconstruction positions revelation as a source of knowledge with its own epistemic legitimacy. This approach aligns with the critique of Western epistemology's dominance put forward in decolonial theory (Ndlovu-Gatsheni, 2021). The hadith, as an epistemic source, provides not only norms but also a framework of knowledge regarding the integral relationship between humans and nature. This integration demonstrates that epistemological plurality is not merely an acknowledgment of differences but also an effort to overhaul the hierarchy of knowledge, which has neglected the contributions of religious traditions to global discourse.

The coherence of the theocentric paradigm lies in the systematic integration of ontology, epistemology, and axiology, constructed through the analysis of the hadith. Divine ontology affirms that reality is morally meaningful; revealed epistemology provides a source of knowledge that transcends empiricism; and religious axiology directs human action toward ethical goals. This structure is not merely conceptual but is rooted in the hadith findings on cosmology, trust, and the prohibition of harm. This synthesis produces a conceptual model that can be operationalized in climate justice analysis by placing moral responsibility at the center of action. This paradigm's position is not intended as a binary opposition to secular theory, but rather as a normative alternative capable of revealing the ontological and epistemological limitations of the anthropocentric approach.

This reconstruction of the theocentric paradigm, based on the hadith, provides a significant theoretical contribution to the global climate justice discourse by fundamentally shifting ontological, epistemological, and axiological assumptions. The integration of prior hadith findings demonstrates that Islamic ecological ethics has a strong textual basis and remains relevant to contemporary debates. This approach not only critiques secularism and anthropocentrism but also offers an alternative framework that addresses the underlying meaning crisis driving the ecological crisis. This contribution is relevant to global debates on historical responsibility, loss and damage, and transnational environmental governance. This reconstruction emphasizes that the solution to the climate crisis is not simply through structural reform but requires a paradigm shift that grounds global ethics in theological dimensions.

Conclusion

Discussions on contemporary Islamic ecotheology, through a thematic analysis of hadiths on cosmology, trust, and the prohibition of *fasād*, resulted in the mapping of three clusters of ecological ethics: cosmic-theocentric relations, the intergenerational responsibility of the caliph, and the principle of balance (*mīzān*) as a regulative norm. A contextual hermeneutic analysis shows that the construction

of hadith meaning not only rejects anthropocentrism but also affirms the collective obligation to maintain ecosystem sustainability as an integral part of theological obedience. The theoretical contribution lies in formulating an operational theocentric ecotheological framework that integrates hadith analysis with the discourse of global climate justice through a dialogical approach to text and context. Practical implications include developing an Islamic education curriculum grounded in ecological trust values, issuing environmental fatwas by religious authorities, and designing public policies grounded in sustainability ethics that governments and Muslim communities can adopt. Limitations are apparent in the selection of hadiths limited to a specific corpus, the dominance of qualitative analysis without quantitative verification, and the absence of contextual testing in regional political-economic cases. Further research agendas focus on cross-school comparisons, the integration of empirical climate-impact data, and the development of theocentric, value-based policy models using a mixed-methods approach.

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Author Contribution Statement

MH contributed to the formulation of the research idea, the development of the conceptual framework, data analysis, the main manuscript, and the coordination of the revision process and publication correspondence. MF contributed to the collection and review of literature sources, the preparation of the theoretical review, and the verification of the manuscript's academic substance. AH contributed to the methodological analysis, research data processing, and editing of the scientific substance to align with the study's focus. HF contributed to checking the consistency of the argumentation, refining the academic language, adjusting the writing format, and finalizing the manuscript before submission for publication.

Conflict of Interest

The author declares that this manuscript was prepared and published without any conflict of interest whatsoever, whether financial, institutional, personal, or professional, that could have influenced the research process, analysis, data interpretation, or manuscript preparation. All content, arguments, and conclusions in this article were prepared independently based on the principles of academic integrity and scientific responsibility.

AI Usage Statement

The author declares that artificial intelligence (AI) technology was used in the preparation of this manuscript only to a limited extent to assist in improving the language quality, editing grammar, and supporting writing formatting. All scientific substance in the manuscript, including problem formulation, data collection and analysis, argument development, interpretation of results, conceptualization, presentation of findings, and drawing of conclusions, is entirely the result of the

author's thoughts, analysis, and responsibility. AI was not used to generate research ideas, compile research results, or form scientific conclusions. The author has also independently examined and verified the entire manuscript to ensure accuracy, consistency, and academic integrity in accordance with ethical standards for scientific publications.

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